

no rubbish remaining to consume his valuable time to remove when the planting season is at hand, he is careful to break his ground deep, knowing his plants may encounter death, he harrows and rolls his soil that it may be well pulverized, he knows that work half done is not done at all. The planting season is at hand, he summons his labors, he takes care that each rootlet is placed deep in the soil, that each shower may be a stimulant to their growth. Thus day after day he labors and toils caring for his field, looking forward to the bountiful harvest when he shall be amply paid for his labor. The Sunday school is no less a nursery to the church, she has carefully laid her plans, she has rid out the rubbish of carelessness and indifference, she has broken and pulverized the soil in the heart, and by the help of God has sown the seed of righteousness deep in the heart, moistening them with a spirit of love and kindness, the little rootlets of Gospel truth are penetrating here and there, you are cultivating them with forbearance, thus we may look in the second place for a

BOUNTIFUL HARVEST,

when we shall receive an ample reward for our labors—a crown of eternal life. Thus the church looks forward with an eye of hopefulness when she may throw open her doors and gather into the garner the precious golden grain. There is a time for thinking and a time for acting. The Sunday school is an auxiliary to the church, and the church has a right to look to the Sunday school for recruits.

We believe it is right and proper for each school, so far as practicable, to teach the principles of their church. If a doctrine is sufficient to save us, it is sufficient to save our children. If it be fit to preach from the pulpit, it is also fit to preach in the Sunday school class. The writer of this article is not pessimistic in his views along this line. He does not believe in looking at the dark side of affairs without looking at the bright side as well.

We are told that the Sunday school is not the place for doctrine, that the church is the place for that. The plea is made on the ground that we deal with scholars of other denomination whose views differ with us, hence we drive them away with our "doctrine." We answer, if truth drives them away, let them go, we are better off without them. We do not believe in being scared out when one or two or even more threaten to leave. We are not to go out after the one hundredth as long as the ninety and nine are unsafe. But on the otherhand the writer is optimistic enough in his views to look upon what he considers as the brighter side of the question, and by far the essential side and especially so, when we consider that the welfare of the church, to a great extent, hangs on this side. We believe that if this principle were more fully carried out the church and the pastor might have reasons of rejoicing where they have none, when at the close of each revival season to see the convicted souls converted, transplanted out of

this nursery into the great orchard of God—the church. What a glorious fruit bearing vineyard we would have. The one-hundredth would not need wander long.

By your patience we shall briefly present one more advantage, if this principle were more fully carried out, and that is this. We would have a recruiting army of young men and women who could rapidly fill the various vacancies which are sure to come; the class for teachers, the school for officers, the church for officers, and the flock for shepherds.

We would have men and women so thoroughly indoctrinated that we need have no fear of sending them out, and have the principles which we hold sacred abused and set at naught. While we have some who have come from other fields, and who are true to our principles we have been compelled to see the church go through dire distress, her principles betrayed, her progress stayed, and as a religious body lowered in the estimation of other religious bodies. We see then these two phases of the subject, which the Sunday school should accomplish. 1. Since it is an organization not for mere sociability, but an auxiliary to the church, it should be found sowing the gospel seed into the hearts of those who are out of the church, and strengthening those who are within, and 2nd it should cultivate these plants so as to enable the church to transplant the loved ones of God into his fold, the church. Never before was the spirit of patriotism so strongly impressed upon the American people as now.

It is manifested in the hearts and lives of millions of people. The echo of "loyalty to country" is heard from city to city, and from state to state, and from pulpit to pew. The stars and stripes are seen waving on every hand. The one flag binds the north and south together, prejudice is buried, they stand side by side, they join hands in the one cause. May God help us to bury prejudice wherever it exists. May the one flag, the blood stained banner of Jesus Christ find the church and school together. May they walk hand in hand, labor for the one end, the salvation of men and women. May the spirit of loyalty to God, loyalty to church, loyalty to school, be found animating the heart of every one who confessed to know Him.

Our Bible School

STUDIES IN THE GOSPELS

For several seeks these outline studies in the gospels were discontinued, but we hope now to be able to continue regular each week until we have gone thro the four narratives giving the story of the life of Jesus on earth.

Monday: (1) The Centurion's Servant. Luke 7 : 1-10. (2) The Resurrection at Nain. Luke 7 : 11-17. (3) The Credentials of Christianity. Luke 7 : 18-23.

Tuesday: (1) The Testimony of John. Luke 7 : 24-35. (2) The Penitent in the Pharisees's House. Luke 7 : 36-50.

Wednesday: (1) The Sacred Itinerary. Luke 8 : 1-3. (2) The Blasphemous Charge. Matt. 12 : 22-30. (3) The Unpardonable Sin. Matt. 12 : 31, 32. (4) The Standard of Words. Matt. 12 : 33-37.

Thursday: (1) The Sign of Jonah. Matt. 12 : 38-42. (2) The Relapsed Demoniac. Matt. 12 : 43-45. (3) The Kinsmen of Jesus. Matt. 12 : 46-50. (4) The Reason of Parables. Matt. 13 : 10-17.

Friday: (1) The Wayside Hearer. Matt. 13 : 1-4, 18, 19. (2) The Rocky Ground Hearer. Matt. 13 : 5, 6, 20, 21. (3) The Thorny Ground Hearer. Matt. 13 : 7, 22. (4) The Good Ground Hearer. Matt. 13 : 8, 9, 23. (5) The Unfolding Seed. Matt. 13 : Mark 4 : 26-29.

Saturday: (1) The Wheat and the Tares. Matt. 13 : 24-30, 36-43. (2) The Mustard Seed and the Leaven. Matt. 13 : 31-33. (3) The Treasure and the Pearl. Matt. 13 : 44-46. (4) The Drag Net. Matt. 13 : 47-52.

Sunday: (1) The Stilled Tempest. Mark 4 : 35-41. (2) The Gadarene Demoniac. Mark 5 : 1-20.

PRAYER MEETING TOPICS

THE PROPHETS—HABAKKUK—NO. I

I. Biography

a. His name indicates "one beloved," which might indicate that he was an only child.

b. The musical terms in the third chapter seem to point to being a Levite, and as such engaged in the temple service.

c. Prophesied in the reigns of Josiah and Jehoiachim probably.

1. During this time the Babylonians with Nebuchadnezzar at their head were pushing towards the west with conquering tread.

2. Notwithstanding Josiah's reforms in which the idols and high places were destroyed, 11 Kings 23 : 1-28, yet the approaching calamity of capture by Nebuchadnezzar was not averted, because of the former guilt of the Nation. II Kings 23 : 26, 27.

d. His greatness as a prophet is shown by his original conception of the problem of evil.

1. His solution of why the good suffer was "The just shall live by his faith," a passage which formed the germ of St. Paul's theology.

II. Analysis of the Prophecy

a. The prophecy naturally falls into the three divisions made by the division into chapters.

1. The first chapter is a dialogue between the prophet and Jehovah, in which to Habakkuk's question as to how long God will allow a wicked people to oppress a righteous; even his own people, Jehovah replies that the Chaldeans are His servants, but that through their pride they will bring upon themselves destruction. Then Habakkuk propounds the problem which he cannot understand. Why a nation less righteous than Israel is allowed to oppress her.

2. In the second chapter the despairing and perplexed prophet waits upon his watch